THE DRVNKARDS CVP.

By Master HARRIS, Pastor of *Hanwell*, and Bachelor in Diuinitie.

ESAY 5.22.

Woe vnto them that are mightie to drinke wine, and men of strength to mingle strong drinke.

Quæ in vestris laudabilia sunt, laudo & prædico: si quæ reprehendenda sunt (vt emendentur) vobis, & alijs amicis meis suadere soleo, hoc non est detractio sed attractio. *Bern. Apolog. ad Guliel. Abbat.*

AT LONDON
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TO THE RIGHT HONORABLE, AND RIGHT Worſhipfull his Maieſties IVSTICES of the Peace, neere about *Hanwell* in *Oxfordſhire*: *the Author wiſheth euerlaſting happineſſe.*

RIght Honourable, and right Worſhipfull, may it pleaſe you to heare whileſt I giue my reaſons: firſt, for the publiſhing: ſecondly, for the dedicating of this ſmall worke to your honorable ſelues.

Two great Commanders ſend theſe papers (to diſpatch the firſt) to the preſſe, Hope, and Feare; 1
hope of doing ſome good, whereof I leſſe deſpaire now than heretofore, ſith already ſome encouragement is giuen, and the Drunkards diſeaſe not found beyond Gods cure.

Feare, leſt this our Countrey be ouerflowne, with 2
drinke firſt, and with plagues next, if we in the Miniſtery, and you in the Magiſtracie, hold our ſelues ſtill quiet. The ſinne now vnder cenſure, hath (I know) been often encountred, both with the Word and Sword: but (I know not how) Hydra-like it gaines head by its wounds, and ſprouts faſter, and ſpreads farther by cutting, like a pruned hedge. There is (they ſay) an Art of drinking now, and in the world it is be-

come a great profession; there are degrees and titles giuen vnder the name of Roring boyes, damned crew,&c. there are lawes, and ceremonies to be obserued, both by the firsts and seconds,&c. there is a drinking by the foote, by the yard,&c. on the dye, on the knee,&c. a drinking by the douzens, by the scores,&c. for the wager, for the victorie, man against man, house against house, Towne against Towne, and how not? There are also tearmes of Art, fetched from Hell (for the better distinguishing of the practitioners) one is coloured, another is foxt, a third is gone to the dogs, a fourth is well to liue,&c. but none is drunken, that is as odious here, as Adulterie in that state, wherein no body is chaste.

These vnsufferable abuses abroad, made mee to thinke of home, and resolue of meeting the enemie vpon the frontiers, rather than in our Townes, and of repelling him timely, rather than of trusting to a *firmæ eiectione*, when he had gotten possession. The truth is, wee are rather too late, than too early; our Townes are already surprised, our men so wounded, that some reele in the streets, some are taken vp little better than dead in the high waies. In this surprisall vnder mine owne view, it behoues me to doe the office of a watchman, and to blow the Trumpet: and thus I haue dealt truly with you in the first poynt, I expect neither profit, nor credit, nor thankes for my paines in this kinde: onely I tooke the Philosophers counsell, who wisht me to price conscience aboue applause. What may be obiected against my resolution, my selfe foresees, and the Reader in due place (lest this Epistle proue monstrous for length) shall vnderstand. Now for the second, why this Sermon

Conscientiæ satisfaciamus, nihil in famam laboremus. Seneca.

(such

(ſuch as it is) ſhould flie to you, it is not hard to diuine, your intereſts being ſo iuſt and great both in the man, and matter: for my ſelfe, I acknowledge my debt to be great, as to ſome of your ranke on the other ſide the ſhire, ſo to you all generallie on this: my place binds me to call vp ſome of you, and for the reſt, kindneſſes receiued are bonds alſo. I am not ignorant how ſome of you haue pleaded my cauſe more than once, when my ſpeeches with *Hannibals* haue bin charged with two ſore faults, *viz.* for being too true, and too free: neither may I forget, what iourneyes and paines, haue bin vndertaken to do me good by others, and what acceptance my poore paines and perſon haue found with all. All which curteſies I know not how otherwiſe to anſwere, but only by acknowledging the debt, and by admoniſhing you of a duty. For the matter, I know not at what bench to commence a ſuit againſt Drunkards, if not at yours; you are as ſtakes in a hedge, that muſt keepe all from reeling, the Captaines of the Prouinces that muſt giue the victorie, and the very men to whoſe cognizance this abuſe moſt properly belongeth: to you (me thinks) I may apply the words of *Mordecay*: If you altogether hold your peace at this time, deliuerance ſhall be from ſome other place: but you, and your fathers houſes ſhall be deſtroyed, &c. And who knowes whether you are come to this honour for ſuch a time as this? Yea, wherefore hath God aduanced you, your Prince entruſted you, wherefore haue you taken vpon you the place, name, oth of Iuſtices, but for ſuch like ſeruices? Perhaps you will tell me, that we in the Miniſterie are in ſome part of a fault, for not crying downe the ſinne, and catechiſing our

Sr. W. P.

Sr. T. Ch.

people better. If ſo, mine anſwer is ingenuous: I am content to owne ſome part of the blame, ſo you will paſſe an equall ſentence betwixt all offenders. I will not excuſe our ſelues, the Commons, the poore, vnder-officers, &c. nor can I on the other ſide excuſe the behauiours of two many Gentlemen. I am deceiued, if foure things in ſome of them, haue not been ſome occaſion of drunkenneſſe in this Kingdome.

1 *Hæc vobis, non de vobis, vt ali. Bern.*

The firſt is want of Hoſpitalitie: time was, when the poore traueller was ſure to finde in moſt Townes of marke, two Innes to drinke at; the one the Manner houſe, the other the Parſonage houſe: now men are knowne by their houſes, not the houſes by the men (as one of that ranke complaines): the Maſter of the houſe flies, and ſometimes carries behinde him a peece of the Church too; and by this meanes the Mannor is without drinke, the Parſonage without mault, and then what followes? trauellers muſt needs haue drinke, therefore there muſt be Alehouſes; and what will follow next, who knowes not?

2 The ſecond is: want of vpholding tillage and huſbandrie, worke the husbandman out of his dwelling, (either by turning him to a rackt-rent, or by ſending him to looke a dwelling in ſome market towne) and what becomes of him? either he turnes Badger, or Maultſter, as knowing none other trade; which two callings ſymbolize very much with that of the Alemans: and how many by their Landlords are thus vſed? Our bigger townes which (by this meanes like *Antiochus* his Armie) are fuller of mouthes than hands, are ſtrong euidences.

3 The third is want of gouernment in particular families. Were I to ſeeke a Tobacconiſt, I would as ſoone

ſoone looke him in a Gentlemans houſe, as in any mans. In truth, where more abuſe, than in ſome ſuch places? who more outragious in Innes, Tauernes, Alehouſes, than either the maſter or the men? If only Tinkers, and Pedlers, and beggers frequented ſuch houſes, a Conſtable, or officer mought be heard, an In-keeper might be a maſter of his owne houſe: but drunkenneſſe finds ſuch friends and patrons, that neither the one, nor the other ſort dares ſpeake a word.

The fourth and laſt thing more neerely concernes your own callings, and that is want of due ſeueritie; the goodneſſe of your natures, and educations, enclines you to mercy; a moſt ſweet grace, if it be not miſtaken, and miſplaced: but (alas) tis no mercy to ſuffer Locuſts to eate vp the childrens bread, and to turne in ſwine to the labourers drinke. I am heartily ſorrie to ſee how many good natures are deceiued with this counterfeit of mercy, when Iuſtice ſhould take place againſt, both places and perſons offending. Hath any man offended? If he be poore, tis mercie to ſpare him; if great, tis pitie to diſgrace him. Hath any houſe? alas, if you pull downe their ſigne, they cannot liue, the towne muſt keepe them: ſo mercie keepes vp ſignes, and (which is worſe) ſets them vp too. Hath a Seruing man ſpent his ſtrength and time? tis mercy to make him a paſſe, and giue him a licenſe to ſell Ale: hath he been wilde and diſhoneſt? in mercy licenſe him, to keepe him true and honeſt: as *Iulius* made one Cardinall, to keepe him ſound and vpright. Now ſurely a Cardinals hat againſt hereſie, and a ſigne-poſt againſt diſhoneſtie, are medicines much at one. Oh ſtiffen your ſelues againſt this melting counterfeit, and ſuffer not the cries of a ſwine, 4 *Iulius* 3.

ſwine, the entreaties of a ſeruant, of a friend, of a Gentleman, of a fellow Iuſtice, to tye your hands from ſmiting a ſin ſo prouoking. The Lord in mercy, both to you and vs, hath confined you (ordinarily) to your own Countrey and Countie, he hath giuen you with good *Vzziah* to loue husbandrie, hee hath wrought in you ſome deale of care of your owne families, ſome zeale for the common good: you haue proceeded to ſome degrees of roundnes againſt this ſin, we thankfully acknowledge what is done, and cry ſtill in your eares, as the Smith in the Landgraues, when he thought him too milde, *dureſcite, dureſcite.*

There is a cruell mercy, ſaith one; there is a pious crueltie, ſaith another: reiect that, embrace this yet more and more: and (if it be poſſible) eaſe the Lord of contempts, his Anoynted of complaints, your Countrey of a burthen, your ſelues of trouble and of danger. You often complaine of baſtardies, ſheepe-ſtealers, hedge-breakers, quarrellers, and the like: will you be eaſed of theſe diſeaſes? Beleeue it, theſe gather into the Alehouſe, as the humors doe into the ſtomacke againſt an Ague-fit; take them there, driue them thence with ſome ſtrong Phyſicke, and you heale our Townes and Corporations of infinit diſtempers all in one. I haue exceeded, I craue pardon, and beſeech the Lord to make you ſtill and ſtill to doe worthily in Iſrael.

In all Chriſtian ſeruices to be commanded,

ROB. HARRIS.

TO THE HONEST READER.

READER, I must now be beholden to thy patience, not onely for the manner of writing, but for the matter written off. To declaime against such a sinne, in such an age, and such a Church, will seeme a practice needlesse, vnmannerly, vnseasonable, all in one: needlesse, because enough is said already of this argument: vnmannerly, because it is an ill bird that defiles her owne nest; vnseasonable, because experience hath taught vs (in many a Feuerdentius *and* Fitzimond), *how ready the Papist will be, to cast the shame of some vermine into the face of our whole Church. But giue leaue to answere all in order.*

1. *To the first, I answere by way of grant; it is true, others haue written of the same subiect: secondly, by way of instance; I haue not seene their writings, nor are they very obuious; if they were, yet such a disease needs a Councell, and College of Physicians.*

2. *To the second thus: first, I know no Church vnder heauen fuller of learning and holinesse, than ours in England: secondly, neuertheless, I know no field, but it hath weedes, no floore but it hath chaffe, no mine but it hath drosse, no body but it hath excrements: and thirdly, to reproue these as freely, as they shew themselues clearely, was once the practice, and honour of our Fathers; and therefore no errour in vs now, so long as we rather plaster vp blaines, than discouer secret slips.*

See the Prophets and Apostles, and Fathers of both Churches. *Non arcana retego, &c. Bern.*

3. *As to the third: It were pittie if vice might not correct ſinne. Romaniſts fault our diet: aske them what they were,* [a] *who hold ſobriety to bee none other thing than humour and ſingularitie,* [b] *religion and good fellowſhip to be termes conuertible? aske them of what age and ſect their* [c] *Poets ſpake, when they ſpake moſt against drunkenneſſe.*

Aske them whether intemperancies of this nature, be not (by their [d] *baſe diuinity) to be ranked amongſt venials; and more particularly, whether there were not a* [c] *Schoolman too, who at al aduentures, would make drunkenneſſe veniall.*

Aske them whether they neuer viewed the head and the belly of their owne body, and whether (not to ſpeake of inferiours) they neuer heard of one Nicholas *the fifth, or* Leo *the tenth, or* Iohn *the twelfth (*alias *the thirteenth). Surely theſe Popes were merry fellowes in their generations, chiefly the laſt, who had a great deale of wrong, if he neuer drunk a health to the* [f] *Diuell himſelf. Thus if theſe open their mouthes, thou knoweſt how to ſhut them againe: for thy ſelfe and others (that be ingenious) more words need not; I haue ſaid doe thou reade, and ſo remaine mine, as I*

Thine in the Lord

Rob. Harris.

Hanwell, April 22.

[a] *Si caſtus aliquis aut frugalis in collegio: ſingularis, inſanus, &c. dicitur. Clemang.*

[b] *Ibi maior putatur religio, &c. Pont. ad Will. Abb. Clun.*

[c] *Ebrietas placet, &c. & O monachi veſtri ſtomachi, &c.*

[d] *V. Azor. Angraphus* and others, &c.

[e] This is ſtill to be *Bonauenture*: v. *Fr. White*, of whoſe truſt I take this laſt.

[f] *V. Luitpr. l. 6. per tot.*

THE DRVN-KARDS CVP.

Esay 5.11.to.18.

Vers.11. *Woe vnto them that rise vp early in the morning, that they may follow strong drinkes, that continue vntill night till wine inflame them.*

12 *And the harpe and the viole, the tabret, and pipe, and wine are in their feasts: but they regard not the worke of the Lord, neither consider the operation of his hands.*

13 *Therefore my people are gone into captiuitie, because they haue no knowledge; and their honourable men are famished, and their multitude dried vp with thirst.*

14 *Therefore Hell hath enlarged her selfe, and opened her mouth without measure: and their glory, and their multitude, and their pompe, and he that reioyceth, shall descend into it.*

15 *And the meane man shall be brought downe, and the mighty man shall bee humbled, and the eyes of the lofty shall be humbled.*

16 *But the Lord of Hoasts shall be exalted in iudgement, and God that is holy shall bee sanctified in righteousnesse.*

17 *Then shall the lambs feede after their manner, and the waste places of the fat ones shall the strangers eate.*

AS before, so here we receiue some Sermon notes: the Preacher is *Esaiah*; the hearers, *Iudah* and *Ierusalem*; the Sermon, worthy such a Teacher, an incomparable Prophet: trace him, and you shall finde him still like his noble self, most pithy and power-

full in his applications.

1 As for his Auditorie, Iudahs ſinnes admit a double aggrauation: one from Gods vnutterable kindneſſe vnto them, deliuered in a ſtately manner, in the forefront of this Chapter.

2 Another, from the qualitie and multitude of their tranſgreſſions againſt him, diſpatched in the reſidue. Theſe ſinnes of theirs, for number, prooue many; for nature, heauy. The Prophet hauing firſt wrapped them vp in a parable, now vnfolds them, and ſo makes good the generall charge by particular inſtances. The firſt Inſtance againſt them, is, an vnſufferable abuſe of their wealth and plentie, partly in the getting, and partly in the ſpending. In the getting, they ſerued no other maſters than theſe, Couetouſneſſe and Ambition; ſtill hauing, ſtill crauing: and therefore they ſhould receiue no better wages, than emptineſſe and baſeneſſe. In the ſpending, they were as riotous, as in the gathering, couetous: and of this latter ſinne they are now indited. Where firſt our Prophet layes downe the offence: ſecondly, paſſeth ſentence. The offence is in a word, abuſiue drinking (the abuſe of eating not excluded, as appeares, verſe 17). This ſinfull drinking is deſcribed by the matter, wherein the failing was, and by the cauſes and effects thereof. The cauſes or parties offending, are ſet foorth by three actions: firſt, they riſe earely, and are vp in the top of the morning on this errand, wherein they are but too too diligent, and vnſeaſonable, contrary to the rules of temperance and cuſtomes (as it ſeemes) of their owne countrey.

Verſ. 1. to 8.

Verſ. 8.

Verſ. 9. 10.

Verſ. 11.

Vid. Sanct. locum.

Secondly, being vp, they like not loſſe of time, they purſue (ſaith the text) the liquour from cup to cup, from houſe to houſe, from towne to towne.

Thirdly, when they are at it, they are no flinchers, they ſit by it from morning to euening, or (as the words will alſo beare it) from one dawning of the day to another, they ſit compaſſe: theſe bee the parties ſpoken off, and ſpoken againſt, vnder the name of drunkards, if *Eſay* can iudge.

And ſo *Muſcul. ad loc.*

The ſecond thing, is the matter and ſubiect of this abuſe,

[*ſtrong*

[*ſtrong drinke and wine*] the fruite of the vine, and of other both trees and graines : for the Prophets word is very large, and containeth all drinkes of ſtrength beſides wine(in this place) whether ſimples or compounds, whether of fruits(ſtrictly ſo receiued)or of corne;as Cydar,Perry,Beere, Ale,&c.none of theſe came amiſſe,ſo they were of ſpirit, only becauſe they drunke not out of neede, but luſt; not for health,but delight; therefore they would haue it right: and this is the ſecond thing. שכל

In the third place follow the effects (at leaſt, companions) of this miſplaced drinking.

Wine (thinke the ſame of other liquour according to their ſtrenghths) inflames or purſues them. Indeed it doth both;it inflames the blood,and caſts into feuors(as the word would ſeeme to import) it inflames the ſoule, and fills that with luſts as hot as hell; it inflames the whole man, and cauſes a dropſie and ſtrange thirſtineſſe; and withall, it purſues the man as faſt, as he purſues it, forcing him ſtill vpon more and more, and filling him with thoſe ſuckers and horſe-leaches, that neuer ceaſe crying, Giue,giue. 1 דלק

Wine (and drinke) thus abuſed, carrie a man quite out of his reaſon and occaſions,and makes him ſo ſenſuall, that hee ſhall minde nothing but his luſts,the Harpe,Viole,&c. 2 Verſ. 12.

Their drinke or feaſt (ſo the Hebrewes call their feaſts in thoſe hot parts)where more was drunke than eaten:ſo with greater reaſon may *Eſay* call the drunkards banquet, whoſe bread and fleſh,whoſe firſt and ſecond courſe is drinke, and little elſe than drinke : as if he ſhould ſay; They feede vpon pleaſures; after drinke, they call for muſicke; after one Inſtrument, for another; the Harpe for my money (ſaith one) the Viole for me (ſaith a ſecond) the more the merrier (ſaith the third) : all, all, lets haue as many Inſtruments heere, as *Dauid* made for the Houſe of God(ſay the reſt) and lets be merry, and hang ſorrow. Thus wine ſets men vpon a merry pinne,ſo that they care not what they ſpend,what they doe to giue fleſh content. *B.c.56.vlt.*

Thirdly, this makes a man vtterly forgetfull of God, ſo

that neither the workes, nor working of his hands be regarded, that is, neither ſhall the Lord be acknowledged in the firſt making, nor regarded in the preſent diſpoſing of his creatures, either by way of mercie, or of iudgement. Drinke will beſot, that a man ſhall haue no leaſure or power to conſider, by whom, and why theſe creatures (thus abuſed) were made; by whom and why they are either multiplied or ſubſtracted: but the drunkard being drowned, and buried in wine, and mirth, layes downe all thoughts of a God, of a Iudge, and ſets all at ſixe and ſeuen.

Thus you haue the ſinne, and ſinners here endited. This Noble-man, this man of God, hauing thus followed them through all their haunts and Ale-houſes, and told them from poynt to poynt, what they did and ſaid in the middeſt of all their cups and quaffings; now riſes vp, being full of the ſpirit of the Lord, and iudgement of his God, and proceeds to ſentence.

The ſecond part of the Text.

THis ſentence was in groſſe propoſed in the entrance; ſo ſoone as *Eſay* thought vpon theſe beaſts, fire was in his bowels, and hee diſcharged a woe vpon them: but now hee deſcends to particulars, and enlarges his woe in this ſort.

Verſ. 13. Firſt, he reſumes and repeates the cauſe of their miſerie, as Iudges vſe to doe, when they giue ſentence [*therefore*] and [*becauſe they haue no knowledge*] that is, for their riot and exceſſe (together with the companions and effects thereof) which hath reſolued it ſelfe into vtter brutiſhnes, in ſo much that they haue out-liued all vnderſtanding: for this cauſe (ſaith the Lord by his Prophet) I will puniſh them.

Secondly, he deliuers the ſentence in the parts and effects of it: the parts and parcels of the puniſhment and ſentence are three. Firſt, *captiuitie* (the ſtorme that fell vpon their kinſmen of Samaria, much about this time) this they were as ſure of, as of the coates on their backs: and therefore the Prophet ſpeakes accordingly [*they are gone, &c.*]

Secondly,

Secondly, ſcarcitie and famine, the ordinary companion of warre, and harbenger(if not attendant)of captiuity.

Thirdly death, which vſually followes the Campe, and raines in that Citie, which the enemy hath blockt vp, or begirt with ſouldiers. Theſe are the particulars of their puniſhment and ſentence; which how they were made vp, they poore ſoules felt, and wee may read. For the famine and peſtilence, *Ioſ. antiq. l.*10.*c.*10.

The laſt thing followes, the effects of this doome and execution.

Firſt, in reſpect of the delinquents, the Inhabitants of Ieruſalem and Iudea, euen the chiefeſt of them. Verſ.14.

Secondly, in reſpect of the Lord whoe cenſures them. For the execution of theſe, *V. Ier.* and *Kings.*

Thirdly, in regard of the creatures by them abuſed, which ſhould feede themſelues and others, according to the firſt inſtitution, and not be any longer, either ſubiects of vanitie, or inſtruments of euill; contrary to that goodneſſe, which the firſt creation, and diuine inſtitution put vpon them. Verſ.15. Verſ.16. Verſ.17

Thus you ſee the heads of a prophets Sermon: had you heard this Orator himſelfe preſſing theſe things in his owne words, with his owne affections, your hearts would haue melted in your bodies: but wee muſt doe as we may. For the manner, and for the matter, we will not dwell vpon all that is offered, but haſten to that which (after the Prophet) is by vs chiefly intended. Hee begins (you ſee) with a woe; and though he were a Courtier, and a Maſter of ſpeech, to whoſe elegancies, the roarings, and rowlings of *Demoſthenes* doe no more anſwere, than the confuſed noiſe of waters in one age, to the ſweete voyce of Harps in another in *Iohns* Reuelation: yet he knowes how to curſe as well as bleſſe, chide as well as comfort; and can ſpeake warre to a rebell, as well as peace to a friend; and if this were no impeachment, either to his breeding, or his writing (who therein neuer met with his match, vntill Saint *Paul* ſet pen to paper for Rome) I ſee no reaſon, why any Teacher now ſhould be reputed rude in ſpeech and behauiour for the like practiſes vpon the like occaſions. Chap.14.

Againe wee ſee in this moſt heauenly Teacher, a woe in readines

readineſſe for euery diſobedience, a woe for the oppreſſor, verſ.8. a woe for the preſumptuous ſcorner, verſe. 18. 19. a woe for the vnrighteous Iudges, verſe. 20. a woe for the proud, verſ.21. a woe for the drunkard, verſ.22. as heere:ſo that euerie ſinne hath its burthen;and if one alone will make one wofull, what will many? what all? when they meete in one.

Andab. mor. Thirdly *Eſay* deales not his woes and blowes, at randome fighting (as they ſay of ſome) in the darke, but as a valiant champion, he encounters the enemy in the face,and oppoſes to the ſinnes of his time & nation, with greateſt vehemency; and herein indeed lies the wiſdome and faithfulneſſe of a teacher: then, and onely then ſhall he prooue himſelfe ſincere and vnpartiall,when he ſhall hold his courſe in the heauens(where being a ſtarre he is placed)notwithſtanding the encounters of contrary orbes and motions;vpon this ground *Eſay* then and I now, ſet vpon this monſter,drunkenneſſe, it being now as ſhameleſſe,as then it was feareleſſe; paſſing therefore all other particulars, lets faſten vpon that, which the words doe with their fulleſt ſtreame carry vs vnto, and there confine our ſelues to this one propoſition. Abuſiue drinking is a very dangerous ſinne. This point requires no great ſtore of paines or words or explication, wee are all agreed thus farre. Firſt, that euery action of nature, both as it is an action, and as it is naturall, is good. Secondly, that the very ſame action, which is in it ſelfe naturally good (being miſplaced, and ill-managed) becomes morally bad. Of this nature is the action now in queſtion: Man is no more to bee faulted for drinking, than for thirſting, than(in ſhort)for being a liuing and a ſenſible creature; only actions of this kind (being not ſimply and abſolutely good,but in a reſpect)may eaſily and accidentally become bad. Drinking then is not ſimply condemned; but (ſo) drinking: that is, ſuch drinking as *Eſay* ſpeakes of(in a word)abuſiue drinking: but of the words enough.For confirmation of this point,me thinks we need not ſay any thing, if it be a ſinne(ſo) to drinke,then muſt it needs be dangerſull; and if it bee the abuſe of a good thing,

Doct.1.propounded.

Doct.2.expounded.

V. Chryſ.ad pop. Ant.hom.71.& alibi,vinum Dei opus eſt.ebrietas diaboli.

Doct.3.confirmed.

thing, then will it alſo proue ſinfull: but it muſt bee a very faire Print that the Drunkard can read, and proofes muſt be very cleare, elſe he cannot taſte them (ſo I ſpeake, becauſe he weares his eyes in his tongue), and therefore wee muſt ſtand to proue the ſnow to be white, and to ſhew, that howſoeuer drinking bee needfull; yet the abuſe of drinking is both ſinfull and hurtfull, nay, exceeding perilous.

Thus then wee firſt reaſon from authority. That which God curſes, and ſmites with heauy iudgements, that is a dangerous ſinne; he both curſes and ſmites diſordered drinkings, therefore this is a dangerous ſinne. The curſe wee may find written in blood, in many places of the word; Woe to drunkenneſſe (ſaith *Eſay*): Woe (ſaith *Habacuck*): Woe (ſaith *Salomon*): Howle yee drunkards (ſaith *Ioel*): Weepe yee feaſt-mongers (of this kind) ſaith *Iames*. And which of Gods ſeruants hath not a woe in his mouth to throw at this ſinne? The iudgements and executions wee meete with all, in ſtories of all ages, and writers of all ſorts: but what ſhould wee runne into particulars, when wee find and perceiue two worlds of people to fall vnder ſ curſes due to this ſin in part. Abuſiue drinking holp to drowne the firſt world, as the ſtory tells vs; they did eate, drink; they did theſe things vnſeaſonably (when, God called to mourning), exceſſiuely, more like beaſts than men, continually paſſing without breathing frõ one to another (as S. *Luke* elegantly deliuers it). In ſumme, they dranke (for our purpoſe) diſorderly, therefore God ſaid, ſatiate your ſelues with liquor (whereof you haue been euer ſo thirſtie) and choaked them with a floud; and as it haſtened the deſtruction of that world, ſo will it of this (as our Sauiour vpon the like premiſſes inferres the like heauy concluſion in the ſame place); nay, this ſinne will kindle flames of hell in the drunkards ſoule, and will cry to heauen for his barment there, 1. Cor. 6. and therefore ſure it is dangerous. 1

1 Hab. 2. — Ioel. 1. Iames. 5. Matth. 24. τρώγοντες. Luke. 17. Matth. 24.

Againe, that practice (which blind nature abhorres and deteſts) muſt needs be very odious and perilous, now ſuch is the diſorderly vſe of drinke, nature loathes it and trembles at it, as might be ſhewed (if needfull) by the Lawes and con-

ſtitutions of all States and Gouernments, that haue been thought worthy remembrance, by the teſtimony of the looſeſt and moſt naturaliſts, (the very Poets, the very Greekes) who haue condemned ſippings and drinkings, as well as drunkenneſſe.

V. Stobe, for the Greeke Poets.

Laſtly, by the verdict of the drunkards owne conſcience which fills his face with ſhame and bluſhing, when he is called by that name, and makes him quake at the ſinne it ſelfe, till hee hath laid this his keeper to ſleepe, and blowne out that little light that is left in him, and deſperatly drowned the voyce, and cry of nature, and yet (who knowes it not); nature hath no liuely touch or quick-ſight: the matter (alas) muſt be very groſſe that nature ſeeth foule and ſluttiſh, that ſhe ſqueams at, yet (behold) that nature (which out of blindneſſe ſwallowes ſo many flies) ſtraines at this, and therefore certainly it is no gnat.

From authoritie (Diuine and humane) wee might paſſe to arguments of another kind, and fall vpon this ſinne with many weapons at once, reaſoning either from the generall thus: It is a great ſinne to abuſe any lawfull thing and good creature; therefore drinke. Or from the like thus; To abuſe meate to ſurfet, is grieuous; therefore drinke alſo: or from the contrary, or from the cauſes, or from the effects. But *Salomon* firſt, and *Eſay* ſince haue ſaued vs this labour; and it will bee ſufficient for vs to tranſcribe their orations, and to heare them ſpeaking in their owne words. Firſt then *Salomon* hauing elſewhere let fall many diſgracefull tearmes againſt this ſinne, in his 23 Chapter he preſents vs with a full oration and inuectiue making for our purpoſe. The ſinne, by him controld, is abuſiue drinking (verſ. 30.), the carriage and order of his ſpeech very artificiall: firſt, arguments are brought againſt it: ſecondly, anſwers are giuen to obiections that are made for it, the ſtile is very lofty and rhetoricall, the manner of his diſcourſe (ſtript of his flowers and colors) ouer and beſides diuine authoritie in euery word is this: diſordered drinking fills a man with all curſes and miſeries, naturall and ſpirituall, therefore it is to be ſhunned as moſt

Salomons oration againſt drunkeneſſe Prou. 23. 4

hurtfull;

hurtfull; this is, firſt, propoſed; ſecondly, proued from a particular enumeration and induction, &c.

In the generall, there is woe and alas, to euery abuſer of drinke: firſt miſeries vnſufferable, and ſuch as ſhall cruſh (firſt or laſt) the tipler, and make him blow, and ſweat vnder them: the woe is not ſet downe in Gods book, (the alas) will one day be fetched out of his ſides. Then in particular, this practice fils him with much ſinne againſt others, *viz.* drinke abuſed, doth breed brawles, and make quarrels: where the party dares bee bold, it makes him braule with neighbours, fellowes, hoſteſſe, ſeruants, children, wife, all; the drinke hauing bitten him, he runnes like a mad dog vp and downe, ſnapping at euery body; firſt, hee ſhakes his owne people in his own yard, then all that come within the breath of him, hauing once fallen out with his owne wits and members (that one goes one way, and another another way) hee can agree with no body, but prooues raging mad, as a Heathen (after *Salomon*) could ſay. Verſ. 29. *Inſania voluntaria. Sen. ep. l. 12. ep. 48.*

Secondly, as he can il rule his hand, ſo worſe his tongue; fat cups, oyle that ſo much, that it cannot ſticke; drinke doubles his eyes and eares, he ſees (in his conceit) all things double: but it multiplies his tongue beyond number; one drunkard hath tongue enough for twenty folke, and hath ſomewhat to ſay to euery queſtion and perſon; hee is then a good Aſtronomer, Logician, Philoſopher; and what not? A Cunſtable, Iuſtice, Preacher, Counceller, a King; and who not? What cannot hee doe? what doth he not know? what will hee not ſay? Any ſecrets are then reuealed, of friends, of wife, of ſtate; yea, his owne heart comes vp as eaſily, as ſome of his drinke, and you ſhall aſſoone perſwade a ſtone to ſpeake, as him to be ſilent; now he railes, now he ſcoffes, now hee lies, now he fawnes now he ſweares, now he bans, and cannot be quiet till his tongne be wormed. *Fæcundi calices, &c.*

Secondly, as he is a foe to others, ſo no friend to himſelfe, whether ſoule or body be conſidered: for body, hee is moſt ſenſible of that; and therefore *Salomon* doth well to begin there: he drawes miſery vpon himſelfe from others, hee cre-

ates miserie to himselfe, without others. First, (saith *Salomon*) hee hath causelesse wounds, needlesly procured, though deseruedly inflicted: hee hath small reason to draw vpon himselfe hatred, shame, smart; there is enough abides him in Hell from Heauen: but hee will cause his kindred to forsake him, officers to smite him, Cheirurgions, Physicians, Iaylers, Bailiffes, and other Magistrates to be troubled with him, full much against their wills; there is no helpe, but hee must passe vnder the hands of priuate rulers, of publike Gouernours, both in Church and Common-weale; perforce he must to the whip, to the post, to the stocks, or else hee proues a Bedlem.

But is this all? No; though all men giue him passage, yet he will not to his graue in peace, he will doe on execution vpon himselfe, hee will bleare his eyes (saith *Salomon*): is that the worst? then neuer care; hee will sell two eyes, to satisfie one tongue; but that is not the worst, he meanes two things: first, that he distempers himselfe: secondly, that hee disguises himselfe. For the first: Who can recount the hurts that by this meanes come to the whole body, especially to head, stomack, liuer, and the more noble parts? who can recite the Rheumes, Goutes, Dropsies, Apoplexies, Inflammations, and other distempers hence ensuing? Beleeue a man in his owne art: The distempered body, the more it is filled, the more it is spilled.

ὁπόσον ἂν θρέψῃς μᾶλλον βλάψῃς. *Hipp. Apho.*

For the second: What one sinne more mangles and defaces Gods Image, and mans beautie, than this? how doth it dam vp the head and spirits with mud? blow the cheekes with winde? fill the eyes and nose with fier? lade the hands and legges with water? plague (in short) the whole man with the diseases of a Horse, the bellie of a Cow, the head of an Asse, &c. and turne him into a very walking dunghill?

Vid. Plin. nat. lib. 14. c. vlt.

Thus *Salomon* hath furnished vs with some reasons against this sinne: the drunkard now interrupts him (as one impatient of farther speech) before he can finish his oration: faine he would shift off all, and therefore moues euery stone: first,

if

(if it might be) he would deny the fact: ſecondly, or (if that may not be) hee will ſtand to his action, and make good his practice. For the firſt, thus he ſpeakes, what of all this? yeeld euery word that is ſpoken againſt drunkenneſſe to be true, grant it as bad, or worſe, than it is made, what's this to me? the queſtion ſtickes here, who is a drunkard? for my ſelfe, I was neuer ſo gone yet, but I knew the way home, I could tell what I did, what I ſaid, &c. The diuine Orator anſwers (and his anſwere is alſo ours) They that tarrie long at the wine, they that goe to ſeeke mixt wine, they are the parties to whom the woe belongs, they are to be ranked with drunkards. Drinke then is not only abuſed when it turnes vp a mans heeles, and makes the houſe runne round, (as one ſpeakes) but when it ſteales away the affections, ſo farre, that a man cannot make too much haſte to it, take too much paines for it, ſpend too much time at it. Beleeue it, if a man drinke too much for his purſe, too much for his calling and occaſions, too much for his health, and quiet of bodie and minde, *Salomon* calles him a drunkard: yea a drunkard, though hee take not too much for his braines: for why? a man hath no more reaſon, or warrant, to drowne his time, his eſtate, his liuer, his ſtomack, &c. than his wits, & braines: nay, ſeeing in caſes of this nature, things are rather meaſured by the intention and affection of the doer, than by the iſſue and euent of things: why ſhould not a man be deemed a drunkard, for his inordinate affection to drinke, as well as an Adulterer for the like affection to his neighbours wife? Nor needes that trouble vs, which Philoſophers tell vs, that no man deſires drunkenneſſe: for the ſame may bee ſaid of euery other ſinne: ſinne, as ſinne, in its owne colours and nature, is neither deſired, nor deſirable, but only as it is diſguiſed, and offers it ſelfe to the vnderſtanding and will, in the likeneſſe and habit of goodneſſe: drinke is deſired, though drunkenneſſe be not, and company, and ſport, and all occaſions of the ſinne: and when to theſe, the deſires are carried with too much ſtrength (the man that ſhould be maſter of his deſires, and not a ſeruant to them) deſerues for his follie,

Verſ. 30.

Seneca. *Graduum errãtûm, tecta ipſa mobilia, &c.*

to heare drunkard. Hence *Salomons* deſcription, which in truth will not ſuite with any other drunkard, than this now ſpoken of: alas, if none be drunke but ſuch as haue loſt their legges, tongues, ſenſes, that lye tumbling in their owne vomite, and ſleeping in a guzle, what ſhould *Salomon* ſpeake of quarrels, bablings, &c. Such be as dead as a dorenaile, ring a bell in their eare they heare not, much leſſe can they ſpeake; ſcoffe them, rob them, ſmite them, ſpurne them, they ſtirre not, much leſſe quarrell: only it is your mannerly, ſober Methodicall drunkard, that drinkes by the houre, and can tell the clocke, that drinkes by meaſure, and by rule, firſt ſo much Ale, then ſuch a quantitie of Beere, then of Sacke, then of Renniſh, then back againe from Wine to Ale, from Ale to Beere, till the raines bee clenſed, the liuer cooled, the ſtomacke ſet vpright, and heate and moyſture brought vnto a iuſt and euen temper: it is he that *Salomon* ſpeakes of, he (I ſay) that when hee likes not his hoſt, hath legges to goe to another houſe, and wit to iudge of the beſt Brewer; nay, skill to brew himſelfe: helpe him but to the ſimples, and let him alone for the compoſition: he knowes his proportions, for wine, for ſugar, for ſpring-water, Roſe-water, and the other ingredients: nay, if the houſe bee not worth an Iuybuſh, let him haue his tooles about him, Nutmegs, Roſemary, Tobacco, with other the appurtenances, and hee knowes how of puddle ale, to make a cup of Engliſh wine, and when he hath brewed, hee hath as great a gift in drinking, iuſt ſo much as will make him heartie, cheerefull, wittie, healthfull, and no more: this is the man that *Salomon* ſpeakes of, a man of meaſures, and mixtures, as one of his words import.

Vid. Plin. Cenſore Torquat. vbi ſupra.

There is an art of drinking, ſaith the ſame *Plinie.*

Why but (ſaith the Tipler, (for now hee ſpeakes) if *Salomon* ſpeake againſt this regular drinking, hee ſpeakes beſides the booke; the vertue of wine (ſay the like of other liquors) is great, if a man haue skill how to chuſe it, by its colour, taſte, motion, &c. and will (if not receiued to ſurfet) giue much content, and refreſhing; this is knowne, I finde it, I feele it, I perceiue it doth me good, and I will beleeue my owne eyes, and taſte, before tenne *Salomons*. *Salomon* anſwers

swers this: Well (saith he) be not deceiued with shewes and shadowes: a man may be drunke, though his eyes be not out, and may be deceiued though his eyes be in too: all is not gold that glisters, all is not paid that is promised; wine promiseth much for the present, but it will deceiue thee in the end; it promiseth health, but it paies sickenesse; it promiseth comfort, but thou shalt finde sorrow; it promiseth helpe, but thou shalt receiue hurt; it is a poysoned potion, an *Amphisbæna*, it bites both wayes (hereafter, and now too) and carries its sting with it, for all its smiling and flattering face. And thus *Salomon* hath silenced the pratler, and made way to his other arguments, which more immediatly respect the soule: be not wearie if I draw you after him a little further.

Vers. 31. Vers. 32. *Per se supplicium ebriet.* Chrys.

Thine eyes (saith he) &c. follow three companions of this sinne: the first is impuritie, and this is euer one. *Venus* comes out of the froth of this sea: I will neuer beleeue that chastitie euer slept in the drunkards bed: nay, this sinne fills the heart, and eye (both eyes) if not the life with horrible filthinesse, naturall, vnnaturall, any: this is so cleere a truth, that darknesse it selfe saw and confest it.

Vers. 33. *Nunquam ego ebrium, castum putabo, &c.* Hier. in Tit.

Secondly, his heart (to passe to the second companion) belcheth out peruerse and crooked things, things farre from truth, piety, reason, modesty: oh the beastlinesse that smoaks out of such a mouth! a man would thinke that the Diuell himselfe should blush to heare his childe talke, how doth his mouth runne ouer with lyes, against both Christians, and Preachers? What speakes he lesse than whoredomes, Adulteries, Incests, at euery word? heare two, or three talke, when somewhat whitled, and you would change the Lycaonians language, and say, Diuels are come vp in the likenesse of men.

Acts 14.

Yet we are not at an end: excessiue drinking hath a third companion, and that is senselesnesse, both of one place and case. For the first, lay a drunkard in the seas, set him on a tree, or mast, tis all one to him, he considers nothing, but (as if the prouerb, A drunken man neuer takes harmes, were good scripture)

Vers. 34. 35.

ſcripture)he takes little care what way hee goes in the dark, what bridges hee paſſeth ouer, what hedges hee lies vnder, what falls he catcheth,how hee breakes and knockes himſelfe : and for the ſecond, he little feeles what for the preſent is done,and therefore for the future is no way bettered; hee forgets his pouertie, by that time hee hath gotten a penny; the whip, by that time his doublet is on; the ſtockes, by that time his foote is out,and therefore the next iourney hee makes is to the Ale-houſe againe. To conclude, conſtrue thoſe two laſt verſes how you will, two things are cleere: firſt, that this drinking is a beſotting ſinne, howſoeuer it makes one ſometimes as ſicke as euer was Seaman (as ſome alſo expound theſe words) and expoſe him to a thouſand perils,yet is he neuer the wiſer afterward.

He loſeth yeſterday paſt, and to morrow to come,ſaith *Plin.*

Piſcat.in Prou. 23.

Secondly,that his Dropſilike diſeaſe is almoſt incurable, partly becauſe a man herein ſees not himſelfe,and knowes not what to repent of when hee is ſober (it being a taske almoſt inuincible to make him owne thoſe words and behauiours,when he is ſober,which in his pots he was author of) and partly becauſe this diſeaſe ſtill growes vpon him like a Dropſie, and meanes to liue (though hee dye) being as one ſaith, an inſatiable conuetouſneſſe, as that is an vnſatiable drunkenneſſe.

Chryſoſt.

And thus *Salomon* hath prooued our poynt, and yeelded this concluſion ; Abuſiue drinking is a dangerous ſinne: dangerous to body,dangerous to ſoule, dangerous in its effects, dangerous in its companions, dangerous in this life, dangerous in the life to come. After this moſt wiſe writer, it were worth the while,to heare our moſt loftie Orator declaime vpon the ſame theme, telling vs how preiudiciall to labour, libertie, liuelihood, and life it ſelfe it is : but I ſhould be too too tedious, and therefore I reſt in that which hath been alreadie ſpoken in the opening of the text, and poſt now to ſome application.

Vſe 1. Is this a ſinne ſo dangerfull ? then muſt the conſideration hereof humble vs, and bring vs on our knees, both all and ſome : firſt, all of vs haue reaſon to take to heart this ſinne,

that

that hath drowned many, and threatens all; a ſinne odious and lothſome in any, but, in vs(who haue ſo much light, ſo many lawes of God and man againſt it)moſt vnſufferable. Well, for the better quelling of our pride and ſecuritie, let vs firſt ſee when drinke is abuſed: ſecondly, what the kinds: thirdly, what the degrees of thoſe abuſes be. And(this done) let vs reflect vpon our ſelues, and ſee how farre this ſinne trenches into this our Countrey.

Beſides, *Fœdiùs inebriatur, ſobrietatem fronte prætendens.* Saluian.

The firſt we thus briefly diſpatch: Drink is then abuſed, when it is not vſed in that order, to thoſe ends for which it was appointed. The ends were: firſt, vtmoſt, Gods glorie: ſecondly, neere hand, mans good in preſeruing nature, and fitting man to all required ſeruices (both in his generall, and ſpeciall calling:) when therefore tis ſo vſed, that neither is God glorified, nor nature relieued, nor the receiuer fitted to honeſt imployments, nor (in ſhort) any ſuch end propoſed and proiected(but the contrary)it is abuſed.

For the ſecond, the abuſe may be cõmitted many wayes, as vice is manifold, vertue vniforme: firſt, when there is an error in the matter, men drinking that, which hath no fitnes in its nature to nouriſh and ſuſtaine ours, either by qualifying heate, or helping moyſture; nor was euer indeed appointed of God for ſuch a purpoſe: ſuch was ° blood (in ſome ſort) among the Heathen, when they drink it, as you would in ſome caſes) milk frõ the Cow or Goat: ſuch were other mixtures, and potions taken onely for the enraging and ſtrengthning of luſt: and to this head, if Tobacco (as it is vſed by the moſt) were referred, I thinke it were no error. Adde to this another error in matter (if not in reſpect of the obiect ſimply, yet in a reference to the ſubiect) and that is, when men without regard of yeares, or ſtrength, or conſtitution, powre in, that which is too hot and big for them.

° Firſt, that many pople did vſe raw life-blood in this ſort, the ſtories and Poets euery where witnes Secondly, that God (Geneſis 9 4) alludes to ſuch a practice, ſeems to me more than probable (ſee learnedly for this, *Saneſt. in Act.* 15.) Thirdly, that either Gen. 9. or Act. 15. ſhould deny Chriſtians all vſe of blood for food, I can not be perſwaded to thinke: but *hæc obiter.*

So is the firſt error: the ſecond is committed in the meaſure of drinking, when a man exceeds: firſt, his ſtrength and braines: ſecondly, his purſe and meanes(at leaſt Gods allowance): thirdly, when he lauiſhes out his time, & ſits too long at it, &c. and(to be brief) whẽ his meaſures are vnmeaſurable.

Menſuras ſine menſura. Aug. de verb. Apoſt. Serm. 4.

The third error is in the manner, chiefly when men bee prophane against God in the vse of his creatures, not seeing the Lord, yet dishonoring him, and spicing their cups with oaths somtimes, somtimes with words of prayer and scripture, which sound most illfauourdly in a drunkards mouth: as *Salomon* tels vs.

1 Prou. 26. 9.

Secondly, when towards men they become vnmanlike and vnciuill, so farre from remembring (amidst their bowels) the affliction of *Ioseph*, as that they forget the nature and flesh they are clothed withall: cease to bee men, suffer themselues to be transformed by this *Circe* (drinke) into swine, shewing as little manners one towards another, as such creatures doe, and no better.

Amos. 6.

Thirdly, when in respect of themselues, they haue no command ouer their affections, so farre from putting a knife to their owne throat (when they haue taken enough) as that they be ready to place it in a Tapsters belly (if he offer to set bounds to their throats, and will fetch no more) at least they vnblesse themselues, when meanes, and time and company will not permit a sacrifice to their *Bacchus*, to their belly.

Prou. 13. 2.

4 The fourth error is in the end, when Gods ends bee not thought vpon, but the contrary, when they drinke not to serue God and to set vp him, but to other purposes, to wit, that so they may lay their consciences on sleepe, drinke and driue out the threats of the word, the thoughts of death, saying in the Epicures words and a beasts language, Let vs eate, drinke, to morrow wee shall dye.

Vox pecudis. non hominis. Tull. in Tusc.

Secondly, when they drinke not for strength, but lust, and pride, to shew how full of Satan they be, and how neere to swine.

Thirdly, when they drinke, not to be seruiceable to mankinde, but to abuse their brethren, to lay others vnder table, to satisfie reuenge, to discouer others secrets, to picke others purses, &c.

And for the waies and meanes, how, and whereby drinke comes to be abused, so much only in regard of haste.

Now followeth the third thing, the degrees namely of these

theſe abuſed drinkings: and here we meane not to enter into the myſteries of this blacke art, nor ſpend time in particularizing the ſeuerall orders and degrees of theſe profeſſors, as ſome others haue done, but onely content our ſelues with thus much. Firſt, there is no man liuing but failes in ſome of the named particulars, yet ſecondly there is a *difference*: theſe abuſes and corruptions raigne in ſome, that *is*, they be ordinary, they bee affected, they be iuſtified, at leaſt ſecretly allowed. Secondly, they bee mortified in others, that is, ſome men doe not ordinarily (nay not once perhaps in an age) breake out into any groſſeneſſe, nor at any time allow themſelues in any exorbitancie; but they ſtriue againſt the ſinne: they deteſt it, they bewaile it in whomſoeuer, and it is an *Hazael* to their eyes: our ſpeech throughout is directed againſt the former degree of drunkenneſſe. Now ſeeing then we vnderſtand one another, and the particulars of this ſinne, doe but ſee (I paſſe to the ſecond thing mentioned) what reaſon we haue to tremble: for I demand, is not drink abuſed with vs? do we drink to God, to health, to ſtrength, to the Common-wealth? What? is there no failing with vs? in matter none? in manner none? in meaſure none? in the ends of drinking none? Or is this failing in the waine and muchwhat mortified? Oh that I could anſwere affirmatiuely! but alas I cannot: men drinke God out of their hearts, health out of their bodies, wit out of their heads, ſtrength out of their ioynts, wife and* children out of dores, the land and kingdome out of quiet, and plentie: and threaten all with miſerie. A generall charge is nothing without particular inſtance, lets touch vpon the heads propoſed: and firſt, if wee begin with the matters abuſed, I am at a ſtand, and wot not well what to ſay, leſt in reprouing I become a teacher, as it fared with another in the like caſe: this I may ſay in groſſe, the Diuell is turned Brewer, Mountebank: and ſome Apothecaries are not his worſt drawers, who haue their cups of fornication alſo as well as the hoſteſſe of Babylon: one thing is in ſight and ſent, the whole land ſtinkes of it, vnleſſe it be where the brightnes of his Maieſtie diſ-

Vid. Table of Drunkards.

As the Heathens diſtinguiſh betweene *ebrius* and *ebrioſus*.

1. King. 8.

* As the Ruffians in Maſter *Jenkinſons* voyage.

Vid. Conuiual. ſermon. per Petroſ.

ples the ſmoake, and that is Tobacco. Doe you euer thinke it was Gods meaning, that that hearbe ſhould bee ſo ordinary a liquour or perfume, that euery Gentleman and begger, euery Tapſter and Hoſtler, euery Carrier and Tinker, ſhould make a bricken of his body, and a chimney of his noſe? Oh the vanitie that that poore creature is ſubiect vnto: to what drudgery is it put, though Maieſtie it ſelfe hath ſpoken for its libertie?

What ſhould I ſpeake of particular drinkes? Is it not lamentable to ſee, how farre we are fled from the Patriarkes water? If Heathens bewailed this, ſhould not Chriſtians? What a thing is this that children bee halfe killed before they are borne, with diſtempered drinkes (as one more iuſtly, than fitly, vpon the occaſion of *Samſons* diet complaines.) what a griefe to ſee how euery boy and girle now addes fire to fire, and be all for the ſtrongeſt: the ſtrongeſt Ales, the ſtrongeſt Beeres, the ſtrongeſt Wines, the hotteſt ſpices. Are not our ſwaggerers like to doe their country ſeruice one day, who without ſcalding can powre downe cups of your hotteſt waters, and drinke more ſpirits in a night, than their fleſh and brains be worth? Verily heere is an abuſe, a great abuſe thus to diſcontent nature, that is content with ſo little. But as yet wee be but in the hauen: if wee lanch into the deepe, wee ſhall meet with Sea-monſters: for come to the meaſure of mens drinking, and what meaſure finde you? no time is long enough for this peece of ſeruice, not the day, not the night, not many, not any: men haue nailed their eares to the doores of a Tauerne, they haue agreed with Satan; Maſter it is good being heere, lets build; there they liue, nay dye daily, ſayd a good Biſhop and excellent Preacher. Come to a mans houſe, and where is hee? his wife knowes not: aske the ſeruants, they know not; when will he be at home? they cannot ſhew you; yes they can, but they bluſh to ſpeake: forſooth the matter is this; there's his houſe, but his dwelling is at the Alehouſe, and when all his mony is ſpent, if then his wife will fetch him home with a lanthorne, and his men in a barrow, hee comes with as much ſenſe

Sr. W. R. hiſto.

Satis eſt populis ſtuuiúſque, Cereſque. Lucan. 4. Pharſ.

Chryſoſt. in Gen. 9. *Quotidie moriuntur, &c.*

ſenſe as *Michols* Image had; elſe Sunne and Moone goe ouer his head, till hee hath ſlept himſelfe ſober, and watched himſelfe drunken. Againe, there be (how many can you tell)? who know no calling at all, but to ſuruey the high-waies to the Inne, to giue the watch-word, who makes the beſt, and to deuiſe new wayes and wagers in quaffing.

No coſt is too much, that is beſtowed vpon an Ale-poſte, great is this *Diana* of the Epheſians; men will maintaine this trade, as farre as euer *Demetrius* his, as farre as euer *Ionathan* would ſupport his deareſt *Dauid* to their bow and ſword. If they haue a groat, it burnes in the purſe, till it bee drowned in drinke; if gold, they change it; if plate, they pawne it; away goes all, to the coates on their backes, rather than they will ſcant (as they ſay) their belly; nay, if they had a iewell as rich as ten Lordſhips, or as that of that vnwomanlike-ſwaggerer, the throat ſhould haue it. How often haue I ſeene vermine ſucking the drunkards blood as faſt, as hee that of the grape and mault; yet would hee not leaue his holte, nor loſe his draught. 2 1.Sam.18. *Cleopatra.*

What is ſaid of theſe, may alſo of the third. Oh that I in ſpeaking, you in hearing, could mourne for it as we ought, I meane at that ſhamefull conqueſt, which drinke gets ouer our owne fleſh: when did the Sunne euer ſee ſome men ſober? how are our townes peſtered, and wayes ſtrowed with theſe filthes? Oh the drunkenneſſe that is in one day in this land at ſome Faire or Market to bee ſeene? Goe but to the townes end where a Faire is kept, and there they lye, as if ſome field had bin fought: here lies a hat, there lies a cloake, here a man, there a youth, there (alas for woe) a woman, nay, a ſwine with a womans face; goe into the back lanes, and there you haue them among frogges and toads, their fitteſt matches; goe into an Inne, and what roome is free; no hoſpitall yeelds ſo pitifull a ſight, no dunghill ſo filthie a ſmell, vah, vah, vah, you would ſinke to ſee and ſmell, what from me you ſhall not heare: Oh Lord, it is thy vnſpeakable mercie, that a land ſo ſick of drinke, doth not ſpew vs all out. 3 *Ebria mulier a nihil turpius.* Chryſ.

But this is not all, men faile in the manner, as well as in

the meaſure. Faile, firſt, againſt themſelues, louing drinke, as they ſhould doe God, aboue all, aboue wealth, health, credit, childe, wife, life, heauen, ſaluation, all calling for that as the Pope for his diſh, euen in deſpight of heauen.

Balu. in Iud. 3.

Faile (ſecondly) towards others in poynt of Chriſtianitie ſhall I ſay? nay, in ciu.lities and humanities. *Salomon* in deſcribing a mad-man, fitly poynts out the drunkard, who is but a voluntarie Bedlem; nay, diuell; he caſts fire, arrowes, ſwords, all in ieſt and ſport, this the generall; for particulars, I cannot be excuſed, if I ſhal pollute this aire with the report of their out-rages, Oh what horſe-play? what mad, baſe, bruti ſh behauiours paſſe betweene cups? what contempts are there and then vttered, againſt all authoritie? It is a ſmall matter to ſit vpon their Pariſh Prieſts (as thoſe hogs-heads terme him). In ſuch a meeting, they will viſit a whole Dioceſſe and Prouince: nay, the ſageſt Iudge, the graueſt Counſellor, and greateſt Peere in the land, muſt do ſeruice to their court, and be ſummoned before the Ale-bench: nor will they ſtay here; when they haue huft their ſmoake into the face of theſe, they will haue a health to Prince *Charles*, to King *Iames*, and what not for the honour of England? Shall I tell you? when I ſee his Maieſties picture hanged vp for a ſigne, me thinkes it mooues me a little; but more to ſee him ſet behind the table in the hall, there to welcome the gueſts, and to be an eye-witneſſe (as it were) of their beaſtlineſſe: but when I thinke of the ſtrange ſaucineſſe of baſe vermine, in toſſing the name of his moſt excellent Maieſtie in their foaming mouthes, and in daring to make that a ſhooing-horne to draw on drinke, by drinking healths to him; I cannot be in charitie with the places that permit this; with the perſons that pardon this, much leſſe with ſuch Belialiſts as practice this. But now when we paſſe from men to God, and ſee how the name of the Lord is pierced, it would make a dumbe man ſpeak, a dead man almoſt to quake. Did you neuer heare how *Ceſar* was vſed in the Senat-houſe? if not, yet you know how a kennell of hounds will fall vpon the poore Hare; one ketcheth the head, another the legge, a third the throat,

Prou. 26. So *Chryſ.* and *Baſil* call him.

Videas alios pocula in tela vertentes, ſcyphum in faciem contiuæ iacere, &c. Hier. in tit. c. 1.

Accuſationis occaſio eſt adiuramentum per regem frequentiùs non bibiſſe. Hier. vbi ſupra.

throat, and amongſt them ſhee is torne in pieces; euen ſo theſe helliſh miſcreants, theſe bodily, and viſible diuels, hauing their tongues fired and edged from hell, fall vpon the Lord Ieſus; one cryes, Wounds; another, Blood; a third, Heart; a fourth, Body; a fifth, Soule; and neuer leaue ſtabbing, and tearing with their ſtings, till no whole place bee left. Oh miſerie, Oh wickedneſſe, what ſhall I ſay? oh that euer any that wore Chriſts badge, and bore his name, ſhould thus riſe againſt him.

Haue we yet done? I would we had: but wee ſhoote at a wrong marke in drinking, ſo wide are we. Our aime ſhould be Gods glorie: but many drinke to this end, that they may the eaſier forget God, forget him in his threats which ſtick in their ſoules after ſermon; forget him in his iudgments, which haue taken hold of ſome of their companions. They drinke, to the end they may drowne conſcience, and put off all thoughts of death and iudgement: to the end they may harten and harden themſelues againſt all the meſſages of God, and make themſelues both to know and moue at Gods own words, as in this propheſie wee finde afterwards; how many a mans heart can tell him, that this hath been one of his ſpeciall errands to the cup?

קילקי &c. Chap. 28. ſo I conceiue our verſe there after good Authors, old and new.

Secondly, our aime ſhould be the repairing of nature, and fitting of our ſelues to all due imployments: but woe to vs (to many of vs) we drinke for luſt, not for ſtrength, Eccleſ. 10. we burthen nature, and oppreſſe our ſelues againſt the rule, Luk. 21. we doe not helpe our ſelues, and enliuen our ſpirits.

Thirdly, our aime ſhould be the common good, but wee drinke to the common hurt: the Common-wealth loſeth a member by our drinking: nay hereby many wits and bodies are made vnſauoury ſalt, ſuch as can marre any ſoyle, but mend none: doubtleſſe our brethren receiue much hurt by our drinking, ſome in their braines, whileſt they are made giddie; ſome in their eſtates, whileſt they are called from their calling; ſome in their names, whileſt they bee buckt with drinke, and then laid out to bee ſunn'd and ſcornd; ſome in their chaſtitie, whileſt their fellowes vſe them, as

Lots

Amongſt the Lai. after *Platoes* rule, &c.

Lots daughters him; ſome in their proiects, whileſt drinke is made but a *Dalilah* (as in ſome ſtates it hath been) to know their ſecrets; ſome in their eſtates, whileſt they are couſoned by play or bargaine, ſome (to make end) in their life, whileſt *Ammons* mirth is the watch-word to the murtherer.

Hitherto the caſe goes hard with vs, when there is no abuſe (in this kinde) but wee are guiltie off. There is but one thing now left for our reliefe, and that is, if theſe abuſes bee now mortified, now dying, and are they ſo? bleſſed be God.

– *Vid. ſtatue 40. Jacob.* Our Lawes ſmite in ſome meaſure at the ſinne, and ſeeke the preuenting of ſundrie diſorders, for time, place, meaſure, &c. But where is execution? where is the cure? the ſinne liues ſtill; nay, reignes; nay, growes into practice and credit daily. Heretofore it was a ſtrange ſight to ſee a drunken man, now it is no newes: heretofore it was the ſinne of Tinkers, Hoſtlers, Beggars, &c. now of Farmers, Eſquires, Knights, &c. heretofore *Pauls* ſpeech was currant, they that are drunken, are drunken in the night; now they feare not the light, the Sun-ſhine: heretofore *Peters* argument was more than probable; theſe are not drunke, for it is but the third houre of the day; now men are growne ſuch husbands, as that by that time, they will returne their ſtockes, and haue their braines crowing before day.

– 1. Theſ. 5.

– Act. 2.

Now then in the middeſt of all theſe threatning ſinnes, and fearefull prouocations, ſhall we be feareleſſe? ſhall wee now (when the Lord begins to viſit) come in with an *omnia bene?* no, no; theſe things cannot bee hid, muſt not bee diſſembled, but muſt draw ſome teares from our eyes, ſome ſighes from our ſoules, ſome prayers from our hearts; wee muſt flie to heauen with petitions, leſt theſe crying abuſes preuent vs, and get a grant of iudgement againſt vs firſt. Drinkings in mens butteries call for vengeance, drinkings in Ale-houſes call for vengeance; drinkings of old, of yong, of rich, of poore; drinkings in our Townes, Cities, in all corners, in all ſorts call for vengeance; you that be ſober, godly, &c. you that haue acquaintance and acceptance with God, ſtand in the gap, lift vp a prayer, call, cry for mercy, ſay,

Lord

Lord ſpare thine inheritance, ſpare our Townes, our land, our people. Oh you, you muſt be drunken with teares for this drunken age, elſe God will goe on to make the earth more drunke with raine, and well wee eſcape, if the ſword be not made drunke with our bloud.

As for the ſecond ſort (whom in ſpeciall this concernes) let mee ſpeake to them in *Ioels* words; Awake yee drunkards; nay all yee abuſers of drinke (though not to worſt drunkenneſſe), all yee who imploy your wits, to find out new drinkes, as *Anah* mules, and proclaime rewards (like thoſe old monſters) to him that can perfect your knowledge in this black art: all you who drinke one liquor, to draw on another; not to quench, but to encreaſe thirſt; not to qualifie, but to enkindle heate: all you who know none other calling, but to viſit Tauerns; who haue none other rule for time, but when company and drinke forſakes you; who haue none other meaſure but this, to fill the veſſell ſo full, that it runnes out at your very noſes, who keepe none other rule for expence but this, to ſpende all the clothes on your beds and backs: (to make end,) all you, who faile either in manner, or meaſure, or end of drinking in any groſſeneſſe, doe you tremble at the woes that are gone forth againſt you (I meane) againſt your eſtates, againſt your bodies, againſt your ſoules, againſt you in this life, and againſt you in the life to come. Know you, that without repentance, *Paul* will bee found a true Prophet, *No drunkard ſhall inherit the kingdome of God*: and yet know withall, that vpon repentance, the Corinthians were both waſhed, and iuſtified; and therefore be no longer mockers, leaſt your bonds and miſeries encreaſe; but turne your laughter into ſorrow, your feaſting into faſting; be reuenged of your ſelues, of your luſts, and meete your God, and make your peace whileſt now wee call, and you heare; and of this vſe ſo much.

Alex. in Plut. and ſome of the Emp. in *Sueton, &c.*

1. Cor. 6. 10. 11.

In the next place, we paſſe to inſtruction, and firſt for your owne piuate and particular, be affraide of this abuſiue, exceſſiue, vnſeaſonable drinking, eſpecially of that which is ſo frequent, and is euen naturalized, being once a ſtranger, I

Vſe 2.

Non commedis Germane bibis, tu non bibis Angle, Sed, &c.

meane that ſwiniſh ſwilling, that makes ſicke, the land; Oh feare that beſottiug ſin that takes away the heart, eſpecially from God, againſt the firſt commandement; that idolatrous ſinne, that makes one worſhip the belly in ſteed of God, againſt the ſecond: that blaſphemous and execrable ſinne, that makes a ieſt of Gods words, Gods name; that profane ſinne, which makes no difference of nights or dayes, but moſt rages on the Sabbath; that wilde and vnruly ſinne, that knowes no Magiſtrate, no Miniſter, no Father, no King, no *Caſar*; that murtherous ſinne, that kills more than the ſword, and feedes vpon fire; that adulterous ſinne, that fills all corners with whordomes; that theeuiſh ſinne, that ſteales away mens time, purſes, wits; that robs the poore of his due, and throwes that, out of one ſwines noſe and mouth, and guts, that would refreſh a whole family; that ſlanderous ſin, that lades the world with tales and railings, againſt the hoaſt of the liuing God: that Atheiſticall ſinne, that beleeues no more the threats and promiſes of God, than if ſome couſoner had ſpoke them; that helliſh ſinne, that hardens and makes vp the heart againſt all repentings; that vnnaturall ſinne, that puts off al thoughts of ones family, ones ſelfe, and ſends him on grazing with *Nebuchadnezzar*; nay on ſwilling with hoggs and other ſwine; this ſinne, this vile ſinne, thus tranſcendent, doe you feare, doe you ſhunne, do ye abhorre, as hauing the ſeeeds of it in your nature. But how ſhall wee be able to auoide it? Firſt, do but dwel vpon the things deliuered, next obſerue theſe rules, which now I can but touch.

Rules and remedies againſt drunkenneſſe.

Firſt, mortifie your carnall affections, and (as *Salomon* ſpeakes it), put your knife to your throat; ſay, I could (but I will not) take more than is good, or is fit.

Secondly, ſhunne the occaſions of ſinne, (as *Salomon* giues direction in the fore-mentioned Chapter for ſome particulars, as for company and place in the twenty verſe; and in another, he forbids looking on the wine, and ſtaying at it) for this ſitting by it, and blowing ouer it, puts a man into the hands firſt (and afterwards vnder the power) of drunkennes.

Prou. 23. 2.

Thirdly

Thirdly, heare *Paul* Ephes. 5. 18. *Be not drunke* (saith hee), doe not souze your selues, no (would some swilbowle say) vnlesse the drinke be right, nay (saith *Paul*) *though it be wine*; Oh, but that is very pleasing, how should one forbeare that? *be filled* (saith he) *with the spirit*; drinke liberally of Gods wine in his wine-seller and buttery; sauour spirituall things, and then thou wilt clearely see, that spirituall wine as much excells naturall, as old doth new, and infinitely more: nay, (as *Ephraim* concludes) *I haue seene the Lord, and what haue I to doe with Idols?* so wilt thou say, I haue drunke of Gods dainties, and what haue I now to doe with puddle? Oh, but this diet, is not so toothsome as wholsome: *Pauls* course is safe indeed: but there is no mirth, no comfort in it. Yes (saith *Paule*) this is the onely way to fill the heart with ioy, and the mouth with songs, and the house and soule with sweete melody; and therefore if mirth be your marke, leaue excesse, and drunkennesse, which hurts the mind, and makes heauy the heart, Luke 21. and fall to spirituall ordinances, to spirituall exercises, spirituall company, spirituall graces, and these will fil the heart with ioy, and yet not empty the purse of coyne, as our Prophet after will tell you. After these directions, wee might adde *Peters* counsell, Be watchfull and sober; *Pauls* charge, Redeeme the time, and many such like wholesome receits against this noysome disease: but I cannot tarry, and therefore I passe from the generall to some particular instructions.

Ephes. 5. 18. 19. Cant. 2. Hos. 14. 19. Esay. 55. 1.

And first, such persons as trade in these commodities, and vent and vtter drinkes of many sorts, are deepely engaged in this poynt; and (were there hope of doing good) they would be minded of their wickednesse, in entertaining traytors against God within their doores; and of their danger in suffering so much impietie to rest within their gates. One sinne of theft, one of periurie, is enough to rot the rafters, to grinde the stones, to leuell with the ground the walles and roofe of any house: but, Oh the oathes, oh the lies, oh the thefts, oh the whordomes, oh the numberlesse and nameless abominations that are committed in some Innes, some

vers. 3. Zach. 5.

Tauerns, ſome Alehouſes: farre bee it from vs to blame a good calling, to accuſe the Innocent in that calling, wee doubt not but the Lord hath ſome, hath many in the world in Tauerns, Butteries, Sellers, Stables, &c. but (alas) we haue leſſe cauſe to doubt of what hath been ſaid, touching many of theſe places, too many of them are euen the nurſeries of al riot, exceſſe and idleneſſe, that make our land (I ſpeake it in the words of a very iudicious Diuine, and grounded Textman) another Sodome; and furniſh (yearely) our gayles and gallowſſes. But ſhould I ſpeake to theſe, I ſhould but ſpeed, as *Paul* at *Epheſus*, I ſhould bee cried downe with, *Great is Diana*, after ſome one *Demetrius* had told the reſt of this occupation; *Sirs, ye know, that by this craft we haue our wealth.* Surely, feare of hauing their Signe pulled downe, their licenſe called in, cannot preuaile with ſome; and therefore it bootes not vs to ſpeake. Onely to you (beloued) let me ſpeake a little touching your charges, you are not willing to haue me long now, in ſhort receiue me thus: you, amongſt you that loue the Lord, the Church, the ſtate, your ſelues, and people; helpe the Lord againſt the mighty; ſuppreſſe, nay, preuent this ſin in your owne houſes, let not a ſwine come into your parlors, ſit at your tables, lie in your ſheets; out with him, out with him, out with the man if hee be a mooueable; if not, yet out with the drunkard, ſmite the ſinne, ſaue the man?

D. *Sclat.* in 1. Thel. 4. 11.

Acts. 19.

Vſe. 4

Secondly, quench this fier and flame in your townes as much as lies in you: you that be Church-wardens preſent it, you that be Iurers endite it, you that be Conſtables and officers ſmite it; all, all ſhoote at it, lay at it, as at a common enemy; tell me not he is a friend, a Gentlemans kinſ-man, a Gentleman that offends; hee is better and greater than any Gentleman, that is offended; learne to feare, to loue him: yea, learne a Norman diſtinction; when *William* the firſt, cenſured one that was both Biſhop of Bayens, and Earle of Kent, his Apologie to the Plaintiffe Popeling was that he did not meddle with the biſhop, but the Earle. Doe ye the like, let the Gentleman eſcape, but ſtocke the drunkard; meddle not with your friend and kinſman, but for all that, pay the drunkard;

V. Dan. & Stow in W. 1.

kard; if you doe not to your power, you ſhall haue *Ahabs* ſpeede, his faults ſhall be beaten vpon your backs. 1. King. 20. 42.

But moſt of all are ſuch as are within the commiſſion of peace, to be intreated in Gods name to remẽber him, themſelues, their countrey, their oathes, and to bend all their ſtrength and power againſt this monſter: and firſt let it pleaſe them to begin with themſelues, and to lay a law firſt vpon their owne appetites: that done, looke they to their owne butteries, which are (in ſome places) the very ſhops of Satan: and whence tis held (in ſome houſes) a diſgrace to the place to ſee a man returne ſober: it is very vnhandſome to ſweepe the court, not the chamber, (I meane) to purge the countrey, and not our owne houſes, and euery corner there would bee rifled: nay, ſuch gouernours muſt follow their people and charge, into others houſes too, and (if I miſtake not) they ſhall finde ſome of them ſometimes firſt and laſt in the Alehouſe: when they haue done with their owne, they ſhould ouer-look other houſes, other townes, yea the whole Countrey, whoſe ſworne ſeruants they profeſſe themſelues to be. I may not be long now: what ſhall I ſay to you of this ranke? Is there any loue of God, any hatred of ſin, any zeale, any courage, any conſcience of an oath in you? away with drunkenneſſe out of your houſes, Townes, Liberties: downe with many Alehouſes, the very thrones of Satan, balke none, beare with none that offend. Say they be poore, in whoſe houſes the ſinne is practiſed, tis better that one or two ſhould loſe their gaine, than townes of men their wits & ſoules. Say they be great and rich that be drunk there, let them ſpeed thereafter as King *Richards* priſoner did, of what ſort ſoeuer they be; if they will be drunkards, let them drink of the drunkards cup, for here as much as any where impunitie doth harme: and heere (if any where) at any time let your zeale ſparkle, and indignation burne: now, now, at leaſt beſtirre you, when as our Market-townes (like that in another countrey) ſtand all almoſt of Brewhouſes, and Tipling houſes.

Non oportet vt vitia domus tuæ vltimus ſciat. Bern. de conſid. lib. 4.

King of Cyprus, *vid.* Hollinſh. in Rich. 1

Impunitas auſum parit, auſus exceſſum. Bern. vbi ſupra.

vid. Boter. of Hamburg.

Laſtly, is bad drinking ſo dangerouſly wicked? then let Verſ. 5.

this be ſtill the Apology of the ſober and religious; let quaffers quarrell, rage, ſcoffe, threaten, curſe, lade thee with a thouſand cenſures, yet hold thou thine owne ſtill, pledge the diuell for none of them all. Oh, but I ſhall be held vnkinde: Nay, rather charge them with vnkindnes, who tranſgreſſe the lawes of friendſhip, and exact torments in place of curteſies. What ſenſe is in it, that thou (to gratifie a beaſt) muſt hazard thy health, life, credit, ſoule, all? Oh but I ſhall be reputed vnciuill, and vnmannerly. Not ſo, vnleſſe it be with ſuch giddie braines, whoſe kindneſſe is but a dog-kindneſſe. A Spaniell in great loue to his maſter will leape vpon him, ſlabber his cloathes, lick his face: is it (I pray you) any inciuilitie to beate downe ſuch a curre? I tell thee, a dogge will not more defile thee than this drinking cattell will, vnleſſe thou beate them off. Oh but I do not ſpeake of thoſe beaſts, that muſt bee anſwered and haue right done them, in the ſame meaſure, geſture, courſe, &c. but of ſuch only as leaue you to your meaſure (ſo you will keepe a turne, and your time in pledging) is it any hurt to pledge ſuch? How pledge them? you miſtake if you thinke that we ſpeake againſt any true* ciuilitie, or other lawfulnes: but if you make the queſtion this, whether it be lawfull for a man to anſwere others in drinking, ſo long as hee doth neither make his ſtomacke too heauy, nor his head too light, you haue our anſwere already from *Eſay*, from *Salomon*; you may further vnderſtand by S. *Peter*, that ſipping & bibbing is naught, as well as ſtark ſtaring drunkenneſſe; and indeed one leades the way, and becomes Vſher to the other: Woe (ſaith *Eſay*) to him that is ſtrong to powre it in: Woe (ſaith *Salomon*) is hee that ſtayes by it, that lookes on, &c. If thou luſt to pledge the Lords Prophets in theſe woes, pledge good-fellows in their meaſures and challenges: if not ſo, learne ſtill to ſhape a peremptorie anſwer to an vnreaſonable demaund. But what if they begin a health to my betters, perhaps to the Kings Maieſtie, wherein alleageance will be challenged if I pledge not. What then? what then? I haue ſcarce patience to anſwere ſuch a queſtion: what? a matter of alleageance to pledge

* Yet ſtill with *Ambroſe* his caution in an other caſe to *Monica*: *Nec vlla occaſione ſe ingurgitandi detur ebrioſis.* Auguſt. Confeſſ. lib. 6. c. 1. εἰκῇ γίνεται πότος, &c. 1. Pet. 4. 3. *Qui modica ſpernit paulatim decidit.* Aug. Confeſſ. lib. 9. cap. 8. See how *Monica* came to be called *Meribibula*.

pledge a drunkard: me thinkes an officer were not worthie to were a gowne, that could brooke this alleageance. Oh that his Maieſtie did but heare this language! But for thy ſelfe, ſay, I am too baſe a worme to toſſe the ſacred name of a King amidſt cups, the Kings health is of too too high a price to bee put in a pot: ſay, * I will pray for the Kings health, and drinke for mine owne. But I ſee you would haue an end, at leaſt tis fit you ſhould.

Bibamus pro ſalute imperatoris & qui non biberit ſit reus in deuotione, ſaid ſome of old. See *Ambr* his anſwer, *de Hel. & ieiunio, &c.*

* The laſt Lord Chancellor, Apothegmes.

For concluſion, let vs (for a laſt vſe) here ſee, and admire, and magnifie the patience of God, who in ſo great prouocations holds his hands. Oh (beloued) did we heare, and ſee and ſmell, and know whats done in ſome one Tauerne, ſome one Alehouſe in this land, we would wonder that the earth could beare the houſe, or the Sunne endure to looke vpon it. But (alas) how many of theſe houſes be there in ſome one towne? how many of theſe townes in ſome one ſhire? and ſo we might goe vpward.

Now the Lord of moſt glorious maieſtie and infinit puritie, ſees all, heares all, knowes all, and yet behold wee liue: nay, the Lord ſtill cauſes heauen, earth, Sea, land, all creatures to wait vpon vs, and to bring vs in, all due prouiſion: nay now (this harueſt laſt) hee hath abounded in that bleſſing and graine, moſt which hath been moſt abuſed to drink; here is patience, here is mercy, here is bountie. Lets ſtay here, and ſuffer our ſelues to loſe our ſelues, in the meditation, and admiration of this wonderfulneſſe.

FINIS.

Postscr. *GOod Reader, if the Printer mistake my bad hand for marginall quotations, which only for the auoiding of offence I haue annexed, because I would not be thought (as some haue spoken) phantasticall in sleighting antiquitie and good Authors) I pray thee shew me the like fauour which thou didst vpon the like occasion in another Sermon: and as for pettie slips in the Scribe, couer them with the mantle of loue.* Vale.

Samuels Funeral in the margent.

FINIS.